

COMMON GROUND



The Council of Christians and Jews

PATRON: HER MAJESTY THE QUEEN

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To combat all forms of religious and racial intolerance. To promote mutual understanding and goodwill between Christians and Jews, and to foster co-operation in educational activities and in social and community service.

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Signed articles express the views of the contributors which are not necessarily those of the Council of Christians and Jews.

THAT THE tenth anniversary of the Declaration of Independence which brought the State of Israel into being on May 14th, 1948 should have been celebrated with such enthusiasm is hardly surprising. As Professor Bentwich's article, printed elsewhere in this issue, clearly indicates, there is so much to celebrate. The mere survival of the State in the face of almost overwhelming odds is in itself remarkable. That so much should have been achieved in so many directions merits our warm congratulations, and goes a long way towards explaining Ben Gurion's dictum, quoted by Professor Bentwich, that in anything to do with Israel "a belief in miracles is essential."

But from those of us who watch with such great interest what is happening in, and indeed around Israel today, more is required than expressions of congratulations and good will. Try as we may, we cannot escape from some measure of responsibility for what has happened and still is happening in this most important strategic area. Two streams of Western influence and action have combined to produce the present state of crisis.

One was the stream of interest in the Arab world which dates back to the time of the Crusades, to the attempt "to rescue the Holy Land from the hands of the infidel Turks" which has left other and deeper marks in the Middle East than the ruined remains of Crusader castles. In more recent years what had dwindled into a small but highly glamourised trickle of interest in *Arabia deserta* has broadened into the rapidly increasing flood of commercial and political interest in Middle Eastern oil.

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The other stream had its beginning in the conflict between the Church and the Synagogue. From the particular sphere of religious relations and attitudes this broadened out into a form of antisemitism which affected every kind of relationship between the Jew and his neighbour and led eventually to the unprecedented tragedy of the extermination camps of Hitler's Reich.

It is true, of course, as Professor Bentwich has pointed out, that the idea of the rebirth of the nation in the land of Israel had been steadily fostered for seventy years before the emergence of the modern State of Israel. But the idea is older than that, and owes its preservation down the centuries largely to the pressures of religious and racial intolerance.

This, however, is only part of the story. For Israel is much more than just a country of refuge. It is a lively centre of creative activity in the spiritual, no less than in the material sphere. Above all it is a place that encourages the asking of questions, questions that begin not with "How?" but with "Why?" It is relatively easy to explain how the State came into being; more difficult perhaps to forecast just how it is to survive. But the real issue is "Why?"

Why indeed should this have happened just at this precise moment not merely of Jewish or of world history? Is it just a political incident? Or accident perhaps? Why should the homecoming of so many homeless Jews have been allowed to create another hardly less poignant problem of homelessness for the Arab refugees? Such questions as these concern not Israelis only, nor even their fellow-Jews in other countries, but non-Jews also, and more particularly, Christians and Muslims the world over. In the last analysis the issues at stake are not merely political or economic, social or cultural, but essentially theological. "The history of the Jewish people," wrote Dr. Isaac Herzog, the Joint Chief Rabbi of Israel in a tenth anniversary message, "is indeed a saga of the spirit. This is not the first time in our long history that we have been led out of the depth of despair to the light of a new day. When the bondsmen of Pharaoh fled from serfdom and idolatrous animalism to receive the Divine message of the Fatherhood of God and the brotherhood of man in the rocky desert of Mount Sinai, the character of the Jewish people and its place in the history of mankind were fixed for all time."

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The far-reaching implications of this reminder present an inescapable challenge to Jews the world over, as well as to the devotees also of the two other great monotheistic faiths of mankind which stem from Judaism, Christianity and Islam. It is not too much to say that upon our several and joint response to this challenge may depend the future peace not only of the State of Israel, but of the whole world.

Common Principles

IF WE COULD show that Christians and Jews shared the great principles which were the very fundamentals upon which our belief in civilisation rests, then we should have a powerful reason why we should be tolerant towards one another upon matters on which we differed either in fact or in emphasis."

Thus Lord Chandos, in his first address to the Council of Christians and Jews, at its Annual General Meeting on March 6th, vividly expressed what is one of the chief reasons for the Council's very existence. The meeting began, as annual meetings must, with formal business—the election of officers, presentation of reports and accounts, and so on. But even the formal part of the meeting was anything but dull; for a characteristic of these Annual General Meetings is the high level of speeches even in the proposing and seconding of elections. The standard was set by Canon T. Guy Rogers, who moved the re-election of the Joint Presidents, the Archbishop of Canterbury, the Moderator of the Church of Scotland, the Moderator of the Free Church Federal Council, and the Chief Rabbi. They formed, he said, the framework within which all the Council's work was done.

When it came to the election of members of the Executive Committee the Archbishop of Canterbury, who presided over the meeting, paid tribute to the retiring Chairman of the Executive, Canon Raven, not only, as he said, for Canon Raven's own great merits, but for the man he succeeded. "Before him was Henry Carter; and those of us whose memories go back to the earlier days of this Council will never forget the great power that radiated from Henry Carter—the power of spirit, and of intelligence, and understanding

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and enthusiasm. And," said the Archbishop, "no less power radiates from Canon Raven. Into all the important things of life he throws a very powerful intellect, an immense range of knowledge and sympathy, and a devotion to anything that makes for righteousness. We have been very fortunate to have had him as Chairman of the Executive all through these years." The Archbishop went on to announce that the Venerable C. Witton-Davies, Archdeacon of Oxford, had succeeded Canon Raven as the new Chairman of the Executive. "He has behind him a wide experience. He is a Hebrew scholar; he has done a considerable period of his service in Jerusalem itself; and I can think of nobody better equipped by his range of experience than he."

The report of the Executive Committee was presented by the Rev. F. P. Copland Simmons, who drew special attention to three items in the printed Report, which he said were new and important features in the life and work of the Council. Conferences for ministers and clergy and for teachers, which had been begun during 1957 as a pilot scheme, had proved very successful, and plans were already in hand for further conferences in many more centres. On the musical side, the Council's activities had been developed both in London, where there had been a series of recitals at St. James's Church, Piccadilly, and in some of the local Councils. The third point concerned the international aspect of the Council's work, which was of growing importance, particularly in the strengthening of links with similar bodies in Europe. Mr. Copland Simmons then announced that the Council had received an invitation from the Ministry of Religious Affairs of the Israel Government and from the Jewish Agency, for a small delegation of representative Churchmen to visit Israel during 1958, the tenth anniversary of the State of Israel, to see something of the development of religious life there. The invitation had been gratefully accepted and it was hoped that the delegation would be able also to meet religious leaders in some of the neighbouring Arab countries. Finally he referred to the local Councils, which were the real foundation of the work of the whole organisation. Whilst some of them were strong and active, others were in varying states of inactivity, and he appealed for fresh support in this very important field.

Mr. Edmund de Rothschild, whose delightful capacity for combining wit with financial wisdom is a feature of the Annual



THE ARCHBISHOP OF CANTERBURY PRESIDING AT THE COUNCIL'S ANNUAL GENERAL MEETING

From left to right: Sir Richard Livingstone, Mr. Edmund de Rothschild, Viscount Chandos, the Archbishop of Canterbury, the Rev. W. W. Simpson, the Rev. F. P. Copland Simmons, and the Very Rev. the Haham.

General Meeting, presented the Treasurers' Report. Briefly it amounted to the fact that while the Council's expenditure was at the rate of about £10,000 a year, its assured regular income was considerably less. The Treasurers therefore faced an annual balance of payments problem, which in 1957 they solved by a special appeal, the success of which was assured by special messages of support which the Joint Presidents allowed them to quote. However the balance sheet at 31st October 1957 showed a working balance of only £110, a balance which clearly emphasised the importance of securing more regular supporters if the Council was to meet the increasing opportunities of service in many fields. Mr. de Rothschild paid tribute to the hundreds of individual members and subscribers who sent amounts varying from five shillings upwards, as well as to the great commercial firms whose large contributions had done so much to help in stabilizing the Council's financial situation.

The meeting then turned to Lord Chandos, Joint Treasurer of the Council with Mr. Edmund de Rothschild, who went on to develop his thesis that there were three great fundamental principles which Christians and Jews shared in common. "The sanctity of property," said Lord Chandos, "is one of the essentials in the very idea of civilisation. Certainly the negation of the idea of property would make civilisation as we know it impossible. The boundary fence, the right to till this piece of land, the right to drive these flocks to certain valleys during the winter, and to take them up into

the hills in the summer, is one of the beginnings of a civilised society. It used to be thought that in primitive societies the idea of common property was more regarded, and that of individual property less regarded, than in the more advanced societies. It may be that we have gone full circle, and that the communist concept may be a reversion to what most of us still regard as primitive."

Idea of Liberty

The second fundamental principle uniting Jews and Christians was the idea of liberty. Lord Chandos defined liberty as "the right to do things which other people do not want you to do. Liberty requires opposition before it can come to birth. There is not much liberty in doing things which nobody wants to prevent you from doing, or which are so insignificant as to pass unnoticed." Nevertheless liberty must be exercised in such a way that it does not prevent others from enjoying their rights as well, and this means that the idea of liberty must be hedged round with a large number of qualifications. "Freedom of speech, for instance, must be qualified by respect for other people's feelings, and indeed for their property." These restrictions made it extremely difficult to formulate any useful statement of liberties, for instance in a charter of human rights. But Lord Chandos was convinced that "one of the common principles which Jews and Christians hold together is the belief that men should be free to do whatever they will, provided always that this liberty does not cancel out another liberty which others may wish to exercise."

Similarly, Lord Chandos thought, Christians and Jews would be united in holding that all men must be equal in the face of the law: "and the corollary of this must surely be that the administration of justice must be above and apart from the dust of everyday life and of everyday political controversy." The insulation of the Judiciary from the Executive, the insulation of the career of a civil servant from the whims of the Minister whom he serves, and the independence of the police from political domination, were firmly established principles of the British constitution, and were safeguarded in the constitutions of other territories for which the British Government was responsible.

"Thus," Lord Chandos concluded, "we can establish beyond doubt the general proposition that upon the fundamentals of our society, upon the pillars of civilisation, upon the essential conceptions

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of a democratic constitution, there are no differences between Christians and Jews." It was these principles, held in common, which bound together our two faiths.

Dr. Gaon, the Haham, in proposing the vote of thanks, congratulated Lord Chandos on his thought-provoking lecture. "He emphasised common principles, and in the Council of Christians and Jews we always emphasise those common principles which combine the two faiths, without minimising the different ways which lead us to our common goal. The Council came into being," continued Dr. Gaon, "because there was a danger that both Christians and Jews might suffer through antisemitism. But today the work of the Council should be extended, for today both religions are in danger because of certain developments, especially in the scientific world, and it is for us to work out a common ground in order to be able to face the new challenge that the world has given us."

This theme was reinforced by Sir Richard Livingstone, who seconded the vote of thanks. "Lord Chandos," said Sir Richard, "put his finger precisely on the basis of the Council. It is the fact that on fundamentals there is no difference, or practically no difference, between Christians and Jews. In their ideals and fundamental aims they agree; and that is why, after centuries of ignoring this truth, the Council has been founded, to be, in its sphere, and within its limits, a centre of peace, goodwill and reconciliation."

Tolerance recognises differences

The meeting ended with the Archbishop of Canterbury following what he described as his usual custom at the Council's Annual General Meeting, of adding some comments of his own. "We are," he said, "a Council for toleration. But toleration is not the easy way of getting out of difficulty. It is removed by an infinite distance from indifferentism, for being indifferent means that you are not interested. If you are indifferent you cannot possibly be tolerant, for toleration means that you recognise differences, you live with them, and try to overcome them by some kind of agreement. It is a supremely hard way of meeting a difficulty." The Archbishop went on to express himself as in complete agreement with all the common principles which Lord Chandos had put before us. "For common principles are the only possible solvent of prejudice. It is only by emphasising more and more the common principles that you share, that you can get the power to overcome the various differences."

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What he wanted to add arose from his concern about the difficulty of using words in such a way that they do not create misunderstanding or prejudice in the minds of other people. We have of necessity to express our ideas in words; but we must also try to see what pictures those words create in the minds of the hearers. So often the person to whom we are talking sees an entirely different picture from the one that we see. Just as the word tolerance is often misunderstood as meaning indifference, so also words like property and liberty mean different things to different people. The principles were right; but then one had to go on and try to understand what those principles meant to other people living in other circumstances. "That is where tolerance begins to do its real work—in trying to see what the word you use means in the mind of somebody else. It is only when you have gone through that process that you have reached a stage beyond common principles, to something that you can call common agreement and mutual trust." That is really the task on which in the Council of Christians and Jews we are engaged.

Freedom of Worship

W. W. SIMPSON

This article deals with a further aspect of human rights in the series which Common Ground is printing during 1958 to mark the Tenth Anniversary of the adoption by the United Nations of the Universal Declaration of Human Rights.

RELIGION is an issue about which all men feel strongly. This is hardly to be wondered at if, by "religion," we are to understand what the Oxford Dictionary defines as "the recognition by man of some higher unseen power as having control of his destiny, and as being entitled to obedience, reverence and worship."

This "higher unseen power" may be the living God. It may equally be some idol of man's own creating, some idealised projection of himself, or of the nation, race or class to which he belongs. It may inspire him with hatred, fear or love. A man may even rationalise that which has the value of religion for him into a denial of what he conceives religion to be.

But whether his religion be true or false, it will demand his obedience, his reverence, and above all his worship. For worship is

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no mere ancillary to life. True worship, even of a false God, is life's main driving force. The oft-quoted remark of a young Communist girl, under sentence of death in a Chinese prison of a former regime, to a Christian visitor rings absolutely true: "I know what I am dying for," she is reported to have said, "but I wonder, do you know what you are living for?"

That is why freedom of worship remains as it has been, ever since the day on which Cain raised his brother Abel to the dignity of being the first martyr for his faith, an issue of crucial importance in human affairs. It is in no way surprising that it should have been designated as one of the four freedoms which have come to be regarded as the foundation principles of any civilised society. Indeed, the only surprising thing is that it should have been given the second rather than the first place in the list.

While the importance of the issue is clear, however, the right either of the individual or the community to freedom of worship is by no means universally acknowledged, and that for obvious reasons. Apart altogether from the fact that some of the more primitive forms of worship have been associated with inhuman practices involving the denial of other fundamental human rights, such as the right to life and liberty, the granting of religious liberty in more advanced societies is frequently regarded as dangerous in the sense that it opens the way to the propagation of error and to the preaching of doctrines likely to undermine the stability of the existing religious or social order. That is why the religious war has so often been, and indeed still is, so distressing a feature of human history. That such wars are not always fought with "conventional weapons" should not blind us to the fact that several are being waged at the present time.

There is, first, for example, the conflict between Church and State in a number of Communist countries where the right of freedom of worship is written into the constitution but restricted in practice. Nowhere is this more clearly to be seen than in East Germany today. The pattern is a familiar one. According to the Constitution of the East German Republic, religious liberty is guaranteed to Protestants and Roman Catholics alike. Article 42 of the Constitution, for example, guarantees "the right of the Church to administer her affairs independently from the State . . . the right of the Church to give shape and order to the religious profession of her members

without State interference." At the same time, and on a logical basis of parity, it is laid down that "no person shall be compelled to undergo religious instruction, to celebrate religious rites or to swear an oath in any religious form."

Subsequent Articles went even further in recognising "the right of the Church to organise religious instruction in the State schools on school premises" and "the right of parents to decide on their child's religious affiliation up to their reaching the age of fifteen years."

But, as Bishop Bell pointed out in the course of his last speech as Bishop of Chichester in the House of Lords, "practice and theory have not marched together. The Catholics under their Bishop in Berlin and the Eastern Zone, and the Protestants, under their chief Bishop, Bishop Otto Dibelius, both suffer."

And the nature of their sufferings? This has changed considerably from the earlier days of violent persecution. They take the form rather of increasing restrictions on the movements of Church leaders and laity alike, and the drastic cancellation of licences to rebuild or repair churches, parish halls and vicarages. More serious is the attempt to undermine the influence of the Churches in the sphere of youth work. This is being done, not by repressive measures, but by the institution of a new form of "youth dedication" clearly designed to take the place of the religious rite of confirmation. This is preceded by several months of cultural instruction beginning at the age of thirteen.

Dedication to the State

The seriousness of this situation is emphasised by the declared intention of the President of the East German Republic that participation in this rite of *Jugendweihe* or youth dedication is to be one hundred per cent compulsory in 1958. It is further underlined by the following quotations from the ceremony itself. Three questions are addressed to the so-called "dedicants." These are:

"Are you ready to fight, with all your strength, together with all patriots, for a united and independent Germany?"

"Are you ready to fight, with all your strength, for World Peace and to defend it to the uttermost?"

"Are you ready to fight, with all your strength, for the construction of a better and happier life on earth, for the progress in science, arts and economics?"

To each question the answer given in chorus is: "Yes, we promise so to do."

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Then follows a charge by the "Preceptor":

"We have heard your solemn vow. Hence now receive the Great Promise of the community of all the workers united in the Workers' World Union, to protect you and to help you reach the high purpose to which you are now dedicated. Go forward fighting the good fight toward the vision of victory given to all honest working people on the earth."

From this it is clear that the issue is essentially a problem of religious liberty, a conflict between two ways of life—the one based on the worship of the living God, the other on the idolatrous worship of the State. The instigators of the latter justify their attitude on the ground that the Churches have no right to interfere in politics. Church leaders on the other hand protest that the State is interfering with liberty of conscience. Each claims, however, that its policy, whether of compulsion or resistance, is dictated by the best interests of the community as a whole.

Tensions between denominations

But the issue of religious liberty, of the right to freedom of worship, is by no means confined to the struggle between Church and State. It arises also in countries where a majority religion is regarded as the religion of the State. We frequently hear allegations of discrimination against Protestants in Roman Catholic countries; allegations which are as frequently met by charges that the Protestant minorities in question are either aggressively offensive in their evangelism, or inspired by political considerations. There are also countries with Protestant majorities in which Catholics are subjected to various forms of discrimination. Nor is the problem confined to inter-Church relations. There are countries in which Christians are discriminated against by other faiths, and vice versa.

From all this it would appear that the issue of religious liberty, of the right to freedom of worship, is one of the most difficult of all the problems confronting mankind today. As we noted at the outset, man's life is determined in the last analysis by the object—or objects—of his worship.

Paradoxically enough, the problem is greatest in situations where the approach to unity is nearest. The more exclusive the demands made by the object of worship, the greater the temptation for the worshipper to stand in judgment over others. The argument is clear enough. If I am right they must be wrong. They have no right to interfere with my way of worship or with my way of life. But if I



THE CATHEDRAL . . . RODIN

(Photo © S.P.A.D.E.M., Paris)

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am right and they are wrong, I have an obligation, if not to interfere with their way of life and worship, at least to persuade them by some means or other of the error of their ways.

The problem was only partially faced by the United Nations Declaration of Human Rights which, in Article 18 lays it down that:

"Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance."

This is helpful as far as it goes. But it fails to make explicit the obligations inherent in the enjoyment of this right. If I have the right to "freedom of thought, conscience and religion" and also "the right to change my religion and belief," so has my neighbour. Moreover, his enjoyment of that right imposes certain restrictions upon myself in my attitude and conduct towards him. I may have every reason to believe him mistaken in his views, but I have no right to attempt to compel him to change them. Nor has he any right to exercise compulsion over me. The most that either can claim in respect of the other is the right to persuade.

Conference of Christians and Jews declaration

The importance of these more far-reaching issues was recognised by the following declaration on Religious Liberty issued by the first international Conference of Christians and Jews held at Oxford in 1946:

"The religious freedom of individuals and groups should be guaranteed by the law to all alike, within the limits of morality and public order, and so long as the exercise of such freedom is not harmful to other individuals and groups. Religious freedom, thus understood, should include at least the following:

- (a) freedom from compulsion to do what one's conscience forbids;
- (b) freedom to worship according to conscience and to maintain distinctive religious observances;
- (c) freedom to preach, teach, educate and persuade."

This was further elaborated in a later paragraph of the report where it was stated that:

"Religious convictions can be attained only in freedom and not as the result of compulsion or of improper inducement. Freedom to persuade should be limited to a direct advocacy, and should in no case be accompanied by any form of economic or social pressure."

From this it follows that, in the last resort, we are driven back upon the question of toleration, and in particular the toleration of error. On this most difficult of all aspects of the problem one of the

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most important pronouncements of our time was made by Pope Pius XII in a discourse delivered in 1953 to the National Convention of Italian Catholic Jurists:

"It is plainly true" said The Holy Father, "that error and sin abound in the world today. God reprobates them but He allows them to exist. Wherefore the statement that religious and moral error must always be impeded, when it is possible, because toleration of them is in itself immoral, is not valid absolutely and unconditionally. Moreover, God has not given even to human authority such an absolute and universal command in matters of faith and morality . . . The duty of repressing moral and religious error cannot, therefore, be an ultimate norm of action. It must be subordinate to higher and more general guiding principles, which, in some circumstances allow, and even perhaps seem to indicate as the better policy, toleration of error in order to promote a greater good."

The implications of this statement are far-reaching indeed, for "toleration of error" must necessarily involve acceptance of the consequences of another person's error. And that, in certain circumstances, may involve the payment of a very heavy price. This in turn raises the most searching of all questions, the redemptive value of suffering accepted as the price of another's freedom to do what we ourselves may regard as evil. This goes right to the heart of some of the most important teachings of both Judaism and Christianity and provides a significant area of common ground on which Christians and Jews must wrestle with the issues raised by the demand for freedom of worship.

Israel's First Decade

NORMAN BENTWICH

Professor Norman Bentwich, O.B.E., M.C., was from 1920-1931 Attorney-General of the Government of Palestine, and from 1932-1951 Professor of International Relations at Jerusalem University. Common Ground is glad to have this article from him to mark the tenth anniversary of the establishment of the State of Israel. (Some of our readers may recognise that the article has also appeared in part in The Synagogue Review).

ISRAEL'S first ten years have been the most dramatic and the most constructive in Jewish history since the crushing of the State by the Romans in the first century. The rebirth of the nation in the

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Land of Israel, which had been steadily fostered for seventy years before the sovereign independent state of Israel was created, suddenly leapt forward. In the decade the Jewish population of the land has risen from 650,000 to close on two million. About half the immigrants come from Europe, and half from the Oriental communities of Asia and North Africa. Whole communities have immigrated, the Jews of Bulgaria and of the Yemen and Iraq, and a great part of the Polish remnant which survived the terrible massacres, of the communities of Persia and Kurdistan, and of the small outposts of Bombay and Cochin.

The Jews after 1900 years have a physical as well as a spiritual home, a country in which they can cultivate the soil, develop freely their social institutions, realise their ideals, and make Judaism again a civilisation. That means a great deal not only to the inhabitants of Israel but to the whole Jewish people. It means much also that the Jew can speak again with his own voice in the council of the nations, and can take his part as a nation in the world society. The vision of George Eliot, which she put seventy-five years ago in the mouth of her hero Daniel Deronda, is realised. "The outraged Jew shall have a defender in the court of nations. He shall claim the brotherhood of his nation, and carry it into a new brotherhood with the nations of the Gentiles. The unity of Israel, which had made the growth and form of its religion, will be an outward reality. When restored to his own country, the Jew will feel that he belongs somewhere and not everywhere, he will try to be something and not everything." Israel's conduct as a nation, her infinite courage in tackling the most baffling problems, political, social and economic, her military prowess and her national discipline, have won respect and growing admiration. Faith has been the primary virtue of her people, and has been the more impressive because we live in an age of doubt and scepticism, almost of despair. The Israelis have fulfilled the Bible injunction: Dwell in the Land and Cherish Faith. The heterogeneous mass coming from all parts of the globe and speaking many tongues has been moulded during the ten years into a coherent conscious nation, speaking the Hebrew language. There are three main instruments: the children's school, the national service for adults between the ages of eighteen and twenty-five, the residential college of intensive Hebrew teaching for the intelligentsia. The children's school gives primary education to every

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Jewish and Arab child from the age of six to fourteen. The public school system in 1957 comprised half a million children, and some tens of thousands were in schools outside that system. The national service is used not only for military training and exercises, but as a period of education in the Hebrew language, the history and geography of the land, hygiene and citizenship, and, for many, in technical skills. The Ulpan gives to the immigrant intelligentsia in six months a working knowledge of the language so that they can freely practise their professions.

Parliamentary Government

Israel has established a genuine democracy, an oasis of individual freedom in the surrounding desert of despotism. Parliamentary government has been a reality since the first year of the State, and has not been interrupted by any plea of military necessity. The single-chamber parliament, Knesset, exercises full legislative powers; and the executive, the cabinet of ministers, is responsible to it. Every government, elected by a system of proportional representation and adult suffrage, has had to be a coalition, built around the Central Labour Party, Mapai, from which the chief ministers have been drawn. Political shortcomings there have been. The policy of massive retaliation by Israelis after attacks of Arab infiltrators on Jewish border villages was induced by grave provocation; but it was hoped that the Jewish State would have higher ethical standards than other modern nations. It has been a happy outcome of the amazing five days whirlwind campaign in Sinai, November 1956, that achievement of high intelligence and courage, that Israel has felt a higher sense of security, and has abandoned the policy of retaliation against attack. She has relied on diplomatic methods and the intervention of the United Nations to redress grievances.

What of the spiritual development in Israel? The rest of the Jews expected that Israel would be the home of a living Judaism and give religious inspiration to the communities of the diaspora. Ten years, however, are too short a period for the emergence of some latter-day prophet or spiritual leader. A superficial view is often expressed that a large part of the Israeli population is not religious, and the State is secular. In fact, Judaism is an established religion. The rabbinical courts have large jurisdiction in matters of personal status applying Jewish law. The Sabbath rest is enforced by law; the religious

festivals are public holidays; only ritually killed meat is imported by the government. Before the establishment of the State a large part of the Jewish population returned to the ideals of social justice, which are an essential part of the Torah and of prophetic Judaism. The life in the collective society of the Kibbutz, or the co-operative village, the Moshav, is a fresh form of ethical conduct. It may be said that the regard for religion by the government is due to the demands of the religious groups in the government coalition. But that again is a superficial view. The heads of the government from Ben-Gurion, although the Central Labour party is not a religious party, have recognised the need of strengthening Jewish consciousness of the whole people, including the knowledge of Jewish tradition and the religious links with the dispersion. The broad trend during the ten years has been back to religion in its larger aspects.

Faith in divine providence

In the days of the Palestine Mandate the leading sections of the Zionists had a revolutionary outlook brought from the European scene, and rebelled against the old Jewish way of life. The miracle of the emergence and defence of the State in the first years has nurtured faith in divine providence. As Ben-Gurion put it, a belief in miracles is essential. And the educators have come more and more to recognise the need for religious faith in the young as a basis of conduct. Archaeology, too, excites enthusiasm of the whole people for unity with the past. The Jews in Israel feel themselves the heirs of the ancient Hebrews. They are excited by the discoveries of Canaanite temples and ancient synagogues. It moves them that the stout fighters for Jewish independence against the Romans were a deeply religious brotherhood with a burning faith in divine help. The discoveries give to the intelligentsia at least a deep interest in the relation of Judaism to early Christianity during the first centuries of the Christian era. It is a matter for pride that Jews of Israel are prominent in Bible studies and constantly add to our knowledge of the Biblical and post-Biblical history.

Relations with Diaspora

And what of the influence of Israel on the Jewish communities outside the Land. It has been much deeper and more immediate than any could have expected. The existence and the achievements of Israel have raised the Jewish self-respect and Jewish consciousness everywhere, even in those countries where attachment to Israel is

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regarded as an offence and tantamount to treason. The economic building up of Israel is regarded as a partnership between the Government and people of the country and the Jewish communities of the dispersion. The Jews everywhere recognise the obligation to tax themselves for the settlement of those returning to the Land and for the cultural institutions. Much eloquence of speech and writing has been wasted during recent years on the issue whether it is the duty of every Jew who calls himself a Zionist to move his home to Israel. I say "wasted" eloquence because thousands of Jews in the United States and in the British Commonwealth, who regard themselves as loyal Zionists, still feel rooted in their native land, and cannot or will not migrate. Nevertheless the return of a large part of the Jewish people to the Land and to the cultivation of the soil inspires a part of the youth in the other communities. The collective life of the Kibbutz and the Moshav inspires a fresh form of religious national faith. The intellectual and spiritual invigoration in Israel begins to affect all the communities. A religious Reformation has still to emerge; and as a great Jewish sage of the last generation remarked: "An Isaiah requires a certain moment in history." Ambassador Eban has observed in a lecture on Israel's ten years: "We cannot promise that Israel will rise to the ancient levels. It is not for us to command the mysterious sources of inspiration. But at least we have restored to our people the conditions for a creative epoch in its history: pride of soil, deep roots in a cultural tradition, the eloquence of its incomparable language, the dignity and challenge of statehood, and the special dynamic which attends a young people in the exuberant dawn of its revival." That is a fair record of ten fateful and crowded years.

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The Lambeth Conference

C. KENNETH SANBURY

Canon C. K. Sanbury, D.D., Warden of St. Augustine's College, Canterbury, writes about the Lambeth Conference of Bishops of the Anglican Communion.

WE ALL HAVE the experience of growing up within the life of a human family. And we all know that younger members of a family, as they grow up, marry and move away, so that the close links of childhood days begin to wear thin. It is not strange that a silver wedding, a christening or other naming ceremony of a new child, a twenty-first birthday—anything that provides an occasion for a family reunion—is so eagerly looked forward to and so greatly enjoyed. Members of the family can catch up with the developments in each other's households, become acquainted afresh with their rapidly growing nephews and nieces, and take their part in a family council to discuss, perhaps, what can be done for Grandma who is now past looking after herself or how Mary can be helped in bringing up her children after John's tragically early death.

What is true of the human family is true also of the experience of Christians in the family of God, the Church. Not least is it true in the experience of Anglicans who belong to a family of self-governing, national churches spread across the world, which repudiate the centralised control of a Papacy or a Vatican.

In earlier days the problem of cohesion or family unity did not exist, any more than it does when the children in a human family are small and living under the parental roof. Even when the Church of England began to extend its work and spread its influence widely in the nineteenth century, the problem was not particularly acute. For the leaders of the Church overseas were normally British by race and upbringing, often with personal knowledge from school or college days of leaders in other parts of the world. Only the sister-church across the Atlantic, the Protestant Episcopal Church of the United States of America, had taken an independent course (as was inevitable after the War of Independence) and as a consequence was rather apart from the rest of what is now called the Anglican Communion.

By the mid-nineteenth century, however, the need was beginning to be felt for some further links to be established between the different parts of the one family of Churches. Significantly enough,

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the first proposal that this should take the form of a conference of bishops came, not from the Church of England, but from the bishops of the Church in Canada. And more significantly, their proposal sprang not out of a Canadian situation, but out of a desire to see an end to a controversy raging between two bishops in South Africa.

That proposal was made in 1865 and two years later the then Archbishop of Canterbury, Dr. Langley, called the first Lambeth Conference. His invitation was regarded with suspicion by many, even the Archbishop of York refusing to attend for fear it might undermine the authority of the Convocations of Canterbury and York. Nevertheless, the Conference took place and was attended by some seventy bishops.

The second Lambeth Conference was held in 1878 with an attendance of about a hundred bishops, and thereafter similar conferences took place every ten years—1888, 1898, and 1908.

The sixth Lambeth Conference did not take place till 1920, owing to the disruptions of the first World War, and it was in some ways the most memorable of the series. Its keynote has been described as "Fellowship" and its most significant outcome was "The Appeal for Christian Unity"—a moving document addressed to all Christians in every communion. From that Conference sprang much conversation with other churches and a movement towards closer relations of friendship, if not actual unity, with Christians as diverse as those of Eastern Orthodoxy and of the English Free Churches.

The seventh Conference followed ten years later and the eighth should have taken place in 1940. The second World War intervened and it did not, in fact take place till 1948. Now ten years later the latest in the series is due to take place, with the present Archbishop of Canterbury presiding as he did ten years ago.

Certain facts about the Conference need to be borne in mind. First, Lambeth Conferences are conferences of bishops of the Anglican Communion only. No priests or laity attend. This is not because Anglicans regard what the ancient bidding prayer calls "the inferior clergy" and the laity as of no account—there are indeed proposals before the Church of England at the moment for giving the laity a greater share in the government of the Church—but because traditionally in the Catholic system the bishops are *par excellence* the guardians of the faith.

THE LAMBETH CONFERENCE

Secondly, the Conferences have only moral and spiritual, not legislative authority. Just because the Anglican Communion is a family of self-governing Churches, no decisions taken by a Lambeth Conference have force unless and until they are ratified by the constitutional organs of the different churches. Similarly, the Archbishop of Canterbury presides, not because he claims any papal jurisdiction over other bishops, but because as bishop of the premier see he is the natural person to call the Conference. His primacy is one of honour, not of constitutional headship.

Nevertheless, the fact remains that, as national leadership develops in the Anglican Communion and bishops are as likely to be African, Indian, Chinese or Japanese as English or American, so the Lambeth Conference is growing in prestige and influence. Anglican churchmen all over the world look to it for a constructive lead in many fields, and increasingly provincial and national churches are submitting matters of crucial importance such as reunion schemes to Lambeth for its judgment before taking positive action themselves.

The opening Service

This year's Conference opens on July 3rd with a luncheon given traditionally by St. Augustine's College, Canterbury, and with a great service in Canterbury Cathedral. The following Sunday a Sung Eucharist is held in St. Paul's Cathedral and then for two weeks the three hundred and fifty bishops who will be attending will meet in full session. For the next two weeks they will divide into five committees to cover separate subjects and then will meet again for two weeks in full session to discuss the committee reports, to pass their resolutions and to compose an encyclical letter which is addressed to all members of the Anglican Communion. The Conference will close with a thanksgiving service in Westminster Abbey on Sunday, August 10th. With the exception of the services the proceedings are in private; an official Report will be published in the autumn.

What are the subjects which will claim the attention of the bishops this time and which will be considered by the five committees respectively?

The first is the Holy Bible, its Authority and Message. Several reasons have led to the choice of this subject—the revival of Biblical

theology, with a recovered sense for Christians of the unity of the Old and New Testaments; the renewed concern to understand the relation of Bible and Church tradition—that bone of contention for so long between Catholics and Protestants; the revival of what is sometimes called Fundamentalism, of belief in the verbal inspiration of the Scriptures, which some regard as a strengthening of the Bible's authority, and others as a lapse into obscurantism.

Church unity

The second subject has its general title "Church Unity and the Church Universal." The Committee concerned with this subject will itself be divided into three sub-committees which will consider respectively the Anglican Communion and the whole Ecumenical Movement, particular schemes for Christian unity in North India and Pakistan and in Ceylon, and the relation of Anglicanism to other churches such as the Presbyterians and Methodists with whom conversations have recently been held. Christian unity is a pressing concern for Christians everywhere, because they know it is the will of their Lord and because they know also that only a united Christian Church can truly proclaim the Gospel to the world.

The third subject is "Progress in the Anglican Communion" and this also is being sub-divided and considered by three sub-committees. Some of the matters being examined under this head are of mainly domestic concern such as Prayer Book Revision, but one sub-committee will be considering a subject of wider interest, "The Contemporary Missionary Appeal and means of Advance."

The fourth subject is "The Reconciling of Conflicts between and within Nations"—a pretty tall order! (A bishop who is to be on the committee dealing with this subject said with a touch of irony recently "I'm on the committee that is going to put the whole world right.") Yet a Lambeth Conference meeting now would be betraying its trust if it did not have something to say to Christians in regard to the agonising problem of nuclear warfare, to the Jewish-Arab situation in the Middle East, to the many questions involved in the developments of a modern industrial civilisation.

Lastly, there is a committee considering "The Family in Modern Society." For the guidance of this committee the Church of England Moral Welfare Council has produced an excellent and comprehensive report called "The Family in Contemporary Society."

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which discusses with a wealth of information such matters as population pressures on food resources, national campaigns for family planning as well as others more traditional in Christian discussions of this subject. The preservation of the family as the vital and essential unit in the structure of a nation is something which Jews and Christians alike are concerned about, for it is integral to that biblical doctrine of Creation which forms part of our common heritage.

Causerie

CANON A. W. EATON

IN THE NEXT few weeks we shall be hearing of the findings made by the Anglican Bishops at the forthcoming LAMBETH CONFERENCE, and much of what they discuss will have interest for all who are identified with *Common Ground*. We may not be interested so much in these findings and considerations as they affect the life of Anglicans as such, but the Agenda of the Conference has two major items that have a world perspective that will concern us all. One is entitled "The reconciling of conflicts between and within nations" and the second is titled "The Family in Modern Society." The Bishops who are coming to Lambeth will many of them have come from strategic centres of the world: among them are representatives of South and West Africa, India, China, Central Europe, Egypt and Palestine, the Americas and Australasia. They will also be thinking of world population problems and racial tensions. Already as the Bishops are arriving and speaking it is becoming abundantly clear that they are alert to the many critical problems that beset us, and it is good to see how each problem is to be focussed against the world setting. Great and far-flung as the Anglican Communion may be the fact is recognised that there can be no successful contributions made in any independent ecclesiastical "closed shop." We wish the Bishops well in their conferring and shall value what they have to teach us.

* * * *

All who believe in the vital importance of intellectual freedom will welcome a recent address by Professor P. J. Duminy on his

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installation as Principal of the UNIVERSITY OF CAPE TOWN. The Professor is forthright in his condemnation of *apartheid*. "If these are its fruits," he declared after surveying some of its unhappy consequences, "I cannot see how as a Christian people we can ever approve or even defend it."

He is equally realistic in his approach to the problems of a multi-racial society. The best policy as he sees it is one in which different races, while living apart, can work and plan together for the common good of a contented and prosperous South Africa. And the University? It must remain "open:" a fountainhead of intellectual freedom to which all may come, of whatever race or colour, who can with profit drink of it. We shall, I hope, hear more of Professor Duminy and his "open" University.

* * * *

It was sad hearing recently when one of our non-European brethren said over the air, "The landlords are not very sure of my nationality as I speak over the phone about a possible renting of a flat. They invite me to inspect the flat but when they see that I AM COLOURED, that is the end." He is one of the many non-Europeans who is not being received as a person just because he is coloured. Every landlord has an absolute right to decide who shall be his tenant and with that we are agreed. But we need to watch with the greatest care the development of our prejudices and not least our racial and religious prejudices. It is no use getting excited about the evils of *apartheid* in Cape Town or the discriminatory practices of Little Rock, if we allow them to develop in our own land. However let us admit it is no easy problem in an unredeemed society. Our friend in his broadcast said, "If you allow this to go on, you will do incalculable harm to relations between our countries." We sympathise with his convictions, but he does not realise that you cannot legislate against prejudice; it is only broken down by understanding. The incident only underlines the importance of the work of our own Council, one of whose objects is "to combat all forms of racial and religious intolerance."

* * * *

SUBLIMINAL ADVERTISING doesn't really mean very much to this country, and indeed only a very limited number of people have even heard of it. It is basically a form of advertising almost invisibly addressed to the subconscious and can range from "Go to church

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on Sunday" (or synagogue on Sabbath) to "Eat pop corn." The latter advert after having been flashed before an unsuspecting audience in the U.S.A. was responsible for an immediate sales increase of 60%! Now as a parson I ought to welcome a 60% increase in my congregation! But what if the medium gets out of hand, or into the wrong hands? I suspect the American Government are well aware of its possibilities for evil as well as for good, and have therefore been slow to give it full sanction. It has given permission for use in a limited number of cinema circuits. But this has not stopped television companies preparing the way for "1984" when they expect it to be the normal form of intensive advertising. Experiments and plans for use in England are already on the agenda. It would appear to me to be a matter which calls for the careful attention of all who are responsible for group behaviour. We hope to bring this matter before the readers of *Common Ground* again.

* * * *

A ladybird on your lapel or dress is bound to bring forth a reaction; and the PESTALOZZI CHILDREN'S VILLAGE TRUST which chose the "ladybird" for its badge, surely showed tremendous insight, for the badge can be seen on lapels and dresses all over the world. The first Children's Village was set up at Trogen, Switzerland, for the children of the nations of the world, who are either war orphans, refugee orphans, or in need of a home. Here a wonderful work is being done where children can learn through practical experience the lesson of tolerance and international understanding. Now the Trust has purchased a 174-acre site on the edge of the village of Sedlescombe in Sussex, with Sir John Wolfenden as its President, and Lord Verulam as its Treasurer. We wish the venture every success and blessing, for like its counterpart in Switzerland it knows no racial or religious bar and will prove yet another successful experience in living together with a common ground of need and objective.

* * * *

It makes good news to learn that more than six and a half billion pounds of SURPLUS FOOD were donated by the United States Department of Agriculture during the past five years for distribution to the needy at home and abroad. "Donations from our abundance are now going to more than 75,000,000 needy persons here and in foreign countries," Secretary of Agriculture Ezra Taft Benson

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reported recently. All of this food was purchased by the United States Government as part of its price-support operations since 1953. It was given without charge to religious and other non-profit agencies able to use it in programmes of helping needy persons.

* * * *

I have been most interested to learn that there are about 8,000 JEWS IN JAPAN who are organised into a group called the Union of Jewish Japanese, and who, although full-blooded Japanese, are now recognised by a decision of Israel's Chief Rabbinate as eligible to enter Israel under the law of the Return, if they so desire.

* * * *

WILLARD JOHNSON of the National Conference of Christians and Jews of America, is a name well known to members of our Council's Executive, but probably not known to many of our Council members. Yet he is one of the foremost workers and spokesmen of N.C.C.J. and a great friend of ours. His periodical visits to England and Europe never fail to stimulate us. A few days ago I received some notes which form the basis of the talks he is giving throughout America during this year, under the general title of "N.C.C.J. and 1983," that is twenty-five years from now. My first reaction was "nonsense," yet the fact is, that he has set us an example by taking note of current trends of human behaviour and projecting the possible developments in the next twenty-five years, and preparing the National Conference to meet that coming situation. All too few of us take sufficient time to sit down and assess the possible future and make reasonably sure we are ready to meet it. We may not feel called upon to think and plan as far as the eye can reach, but we are surely being called to think "a little further than the ends of our noses."

* * * *

Many of our Christian readers will be interested to know that the CENTRAL JEWISH LECTURE COMMITTEE is doing a first-class piece of work in its overall plan of Education in Human Relations. Its secretary, Myer Domnitz, would gladly make available some of the material he has collected and prepared for lectures and study syllabuses. His recent filmstrip on "The Synagogue" is most useful; I have had the pleasure of using it myself with many Church groups and everywhere it has been very well received. Those who want to

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make use of the material provided by the Committee, should write to the Secretary, Woburn House, Upper Woburn Place, London, W.C.1.

* * * *

The recent publication of NEW HISTORY TEXTBOOKS FOR GERMAN SCHOOLS must surely give cause for grave concern to all who are concerned with the teaching of the truth. With the full approval of the West German Government the evils of Nazism are laid at the feet of the Allies, the concentration camps are questioned, Hitler has been misunderstood by us all, the Nuremburg trials are said to have been riddled with false witnesses, and Germany has little for which to repent. Alongside of these new history books is a much publicised biography of Mussolini by his wife. He too was apparently "much misunderstood and hardly to blame . . ." It is surprising that the West German Government should so readily approve the new teaching; and the English Sunday press responsible for Mrs. Mussolini's publication hasn't shown much sense of proportion.

* * * *

JULY 26TH, 1858 was indeed a red letter day in the life of the British Parliament, for it was on that day that Baron Lionel de Rothschild took his seat as a Member of Parliament, the first professing Jew ever to do so in our history. This was the climax to the fight for Jewish emancipation in Great Britain and since that day Jews have lived on terms of complete equality with their fellow citizens. Previously both Baron de Rothschild and Sir David Salomons had been repeatedly re-elected to Parliament by largely Christian electors who, however, were well aware that as Jews they could not sit in the House of Commons because they refused to take the Christian oath. This is a testimony to the tolerance of the City of London and the eventual admission of Baron de Rothschild as a Member of Parliament consolidated all that is best in the principles of toleration in British life. It also opened up an avenue of public service in Parliament for some of the most distinguished of his Jewish brethren. None of them betrayed the trust he won for them and Britain is indebted to the service of those many Jewish Members of Parliament during the past hundred years.

About Ourselves

THE WILLESDEN COUNCIL of Christians and Jews held its Annual General Meeting on May 14th, and reported an impressive list of activities that had been held during the year. They included two Brains Trusts, a film evening, a social gathering, a number of talks, and, a new innovation, participation in the local authority's exhibition on life in Willesden. The annual meeting itself ended with the showing of more films, and it was announced that on June 24th the branch would be visiting the Dollis Hill Synagogue, where Rabbi Dr. Rabinowicz would give a talk on synagogue services.

SINCE OUR LAST issue two more conferences for teachers, and one for clergy and ministers, have been held —on May 13th in Hendon for teachers, and on May 19th and 20th in Leeds both for clergy and ministers and for teachers. All these conferences have followed the same general pattern as those held previously in other places, and it has been interesting to see how all the participants immediately recognised the importance of the issues with which the Council is concerned, and how many of the same basic problems have been found in every area.

IN HAMPSTEAD the series of meetings on the theme "I Believe in God" was completed with visits to the Friends Meeting House on March 27th when Dr. H. G. Wood spoke on the Society of Friends, and to St. Andrew's Church, Frognaal, on April 17th, for an address by the Rev. Dr. W. A. L. Elmslie. This whole series of meetings has been both informative and popular with members and friends of the Council in Hampstead.

CONFERENCES FOR MANCHESTER school children extending over three days were arranged during March by the Manchester branch of the Council. On the first day one hundred and fifty-six senior pupils, aged 16½ to 18½, attended from ten schools for a conference whose general theme was

"Prejudices." On the second and third days there were altogether over two hundred pupils, aged 14½ to 16½ from thirteen different schools. For these conferences the topic was "Neighbourliness."

Both conferences opened with films, and then brief talks were followed by group discussions with a reporting session and Brains Trust to close.

Schools' conferences of this kind have now been held for a number of years both in London and Manchester, and have proved their worth. We wonder whether some other local Councils might try the experiment.

A SERIES OF LUNCH-TIME meetings at St. Mary Woolnoth Church, in the City of London, were devoted to Jewish festivals, and attracted a great deal of interest. It is not the first time that the Council has been able to co-operate with the Vicar of St. Mary Woolnoth, the Rev. Stephan Hopkinson, in arranging programmes of Jewish-Christian interest, but on this occasion it was particularly valuable to have different Jewish ministers giving the various addresses. A large number of city workers are always attracted to the church, and gained a new understanding of the major festivals in the Jewish year.

WE UNDERSTAND THAT THE BERLIN Council of Christians and Jews is arranging two international work camps in West Berlin, in July and August, and inviting participants from, among others, this country. Unfortunately the invitation came too late to be included in the last issue of *Common Ground*, but if any of our readers (the age range is 18 to 25) would be interested to go we would see whether there were any places still available. The dates are July 14th to 28th for girls, and July 28th to August 11th for boys.

READERS OF *Common Ground* will be interested to know that the Council's General Secretary was one of the leaders of the Middle East Area Study

BOOK NOTES

Group at the Student Christian Movement Congress held at Edinburgh in April.

A NEW LEAFLET has just been printed describing briefly the aims and work of the Council, and providing a subscription and enrolment form. We are not distributing these automatically to all our members, but if any readers of *Common Ground* would like to have a supply of them to pass on to friends and associates we should be very happy to let them have some.

The Council does depend both for its financial stability and for the extension of its influence on a steadily increasing membership and our present supporters could help forward our work in this way.

We should also welcome the opportunity of distributing the leaflet in other ways, for instance enclosing it in parish magazines or other publications which would bring the Council to the attention of people who may not previously have heard of it.

Book Notes

The Christian Approach to the Jew

L. H. Ellison
(Edinburgh House Press, 2s. 6d.)

This is one of a series of booklets which aim at introducing the other world religions to Christian readers. It may be said without any hesitation that it has achieved its object with a remarkable degree of success. Within the limits of roughly fifty pages, the author has contrived to spotlight those aspects of Jewish history and belief which have so far proved a stumbling block to any genuine understanding of the Jew on the part of the average Christian. He has shown that the roots of misunderstanding lie partly in the paradoxical nature of the Jewish people itself with its ethnic and cultural, as well as purely religious, elements, partly in the misguided and often vicious attitude of the Church toward Judaism and its adherents through almost the whole of mediaeval and modern European history.

But what marks this book out as a significant piece of work is the remarkably generous and sympathetic treatment accorded by a Christian to all types of Jew, both ancient and modern. Here are some typical instances: "Jews show the faults and merits of other people—though not always in the same proportion—they tend to stand higher rather than lower."

"The complete rejection of Jesus only began when the Church began to misinterpret him." And again: "it is his religion which has kept the Jew a Jew down through the centuries and even if a modern Jew loses his religion, he feels that he cannot break with it entirely." Little touches like these appear all over the book and show a genuinely discerning mind where Jews are concerned and provide perhaps the most effective means of persuading those Christians who still harbour anti-Jewish prejudices to think out their whole attitude afresh.

Vocabulary of the Bible

Edited by J. J. von Allmen
(Lutterworth, 30s. 0d.)

Here is a new and invaluable addition to our standard books of reference on the Bible. Under about 150 separate headings it deals in a comprehensive manner with the most significant concepts in both Old and New Testaments, in each case tracing the progressive development of the word from its earliest use to the full meaning it has acquired in later teaching. This full treatment more than compensates for the comparatively few words included in the vocabulary; a cross-reference index saves searching for words for which room could not be found. The articles are written by a

BOOK NOTES

number of distinguished French and Swiss scholars, and Lutterworth Press have done a great service in making the book, originally published in French, available in an English translation.

Black and White

By John V. Taylor
(S.C.M. Press, 2s. 6d.)

"They've got a black man next door!" What do the neighbours think about it, and why? What are the reactions of the coloured man himself, living in a strange country, and more conscious than ever before of the colour of his skin? Here, in a mere thirty pages, is a really first-class discussion of the problems arising from recent West Indian and African immigration into this country. It does not deal at all with abstract issues, only with practical situations and the attitudes and actions of the people who find themselves involved. But their attitudes cover all the major questions that are in people's minds, including the perennial, and largely exaggerated, problem of intermarriage. The pamphlet is intended as a discussion book for young people, and is quite the best of its kind that we have met.

Other pamphlets in the same series include "Working for a Living," a preparation for school-leavers about to take their first job, and "Getting on with People."

Tomorrow in Africa

By Lord Hailey
(Africa Bureau, 1s. 6d.)

This little booklet gives a realistic appraisal of the probable development of political consciousness and organisation in the various territories south of the Sahara. It is too short to do more than glance at each territory in turn, but Lord Hailey's shrewd judgment assesses the temper of both African and European aspirations and anxieties. One point that emerges clearly from his survey is that while one can rightly speak of "Africanism" as the rapidly growing political consciousness of Africans throughout the continent, there is no such thing, at present, as a true pan-

African movement. African nationalism is localised and varies according to the history and conditions, and the position of European settlement, in each territory.

Although he does not deal with northern Africa, Lord Hailey acknowledges that developments there cannot rightly be left out of any assessment of trends in other parts of the continent. Altogether this is a useful pamphlet, despite its enforced brevity—the substance of it was the 1957 anniversary address of the Africa Bureau.

A Guide to Passover

By Isaac Levy
(Jewish Chronicle Publications, 6s.)

As the story of the Exodus lives in the Haggadah, the story told in the Passover meal, so does the whole tradition and meaning of this most popular of all Jewish festivals come alive in Dr. Levy's book. It is a book that is presumably intended in the first instance for Jewish readers, but its interest is much wider—for, as he reminds us in his introduction, although Passover is a Jewish festival, like so many other things in Judaism it has a universal message.

The non-Jewish reader, however, will be held first by the essentially Jewish element of the festival, and especially by the fascinating description of the Seder, the family meal on the eve of Passover. The reasons for what, to non-Jews, are obscure customs are explained, and Dr. Levy gives us some interesting sidelights from Rabbinic teaching. But we have first been taken through the origin and development of the festival itself, and, in a brief but pertinent reminder, through the Mediaeval period when the blood libel made Passover a time of renewed suffering for European Jewry.

After explaining the order of service in Synagogue throughout the festival, Dr. Levy finally develops the religious implications of the Exodus, and the way in which the observance of Passover has enabled God's revelation to be kept fresh in the lives of the Jewish people throughout the ages.